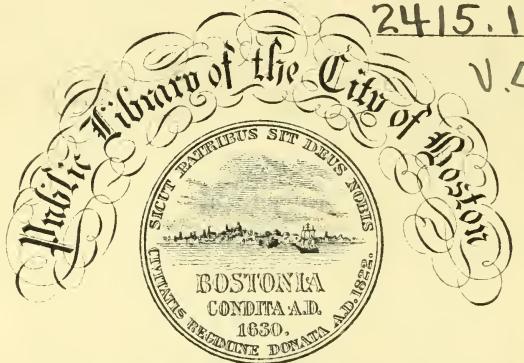




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A

# FORME OF CONFESSION

GROUNDED Vpon THE

ANCIENT CATHOLIQUE AND APOSTOLIQUE FAITH.

MADE AND COMPOSED BY THE HONORABLE LADIE

THE LADY BRIDGET EGERTON.

*A.D. 1636.*

FROM THE ORIGINAL MS. IN THE POSSESSION OF

SIR PHILIP DE MALPAS GREY EGERTON, BART.,  
M. P.

PRINTED FOR THE CHETHAM SOCIETY.

M.DCCC.LXXI.



## *INTRODUCTION.*

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THE writer of the following treatise was Bridget, daughter of Arthur lord Grey of Wilton, K.G., late lord deputy of Ireland, by Jane Sibilla, daughter of sir Richard Morison and relict of the earl of Bedford. Descended from a long line of illustrious ancestors, famous for their military prowess, for their devotion to the several monarchs under whom they served, and for the ability with which they administered posts of high honour and responsibility to which they were at various times appointed, she became the sole representative of this distinguished family on the death of her brother Thomas lord Grey of Wilton, who, swerving from the path of loyalty and honour, became implicated in the Raleigh plot and being found guilty of conspiracy in 1603 was committed to the Tower where he died on the 6th of July 1614. Her grandfather William lord Grey of Wilton distinguished himself greatly as a military commander both in Scotland and in France, and in consideration of his services was made a knight of the garter in 1557. He died in December 1562.\* His son Arthur lord Grey of Wilton, Bridget's father, was also a distinguished soldier, and

\* For lord Grey's services see *Hollinshead*; and *Life of William Lord Grey of Wilton*, in the publications of the Camden Society.

accompanied his father in all his services. In the reign of queen Elizabeth he was appointed lord deputy of Ireland (the poet Spenser being his private secretary), and in 1586 was one of the commissioners for the trial of Mary queen of Scots. He subsequently filled many posts of high importance, being celebrated (as Lloyd quaintly observes) for dispatch, resolution and prudence. He also had the dignity of knight of the garter conferred upon him, and died in 1593. In 1609 his daughter Bridget was married to Rowland, eldest surviving son of sir John Egerton of Egerton and Oulton, knight. The settlement on this marriage is in my possession. It is written on three large sheets of parchment and bears date December, 6<sup>th</sup> of James the first, 1609. It is between John Egerton of the first part, and lady Jane Sibilla Grey, late wife unto Arthur lord Grey, deceased, the right honourable Edward lord Zouche, St. Maur and Cantilupe, and Edward lord Denny of Waltham, of the other part. On the death of his father sir John Egerton, Rowland inherited the family estates and resided at Farthinghoe in Northamptonshire, and in April 1617 was created a baronet. The marriage proved a long and happy one of forty years duration. Sir Rowland died suddenly of apoplexy in 1646 and was buried at Farthinghoe. Bridget survived him only two years. They had a numerous family of six sons and three daughters. The eldest son Thomas married Barbara, daughter of sir John St. John, and died issueless before his father. The

second son John succeeded to the title. He married Anne, daughter of George Wintour of Derham, esq., and had a son John who succeeded him. Sir John married Elizabeth daughter of Edward Holland of Heaton and Denton, in Lancashire, esq., by which marriage the Lancashire estates came into the family. He was succeeded by his son sir Holland, who was grandfather of Thomas, created baron Grey of Wilton in 1784, and earl of Wilton in 1801, with remainder to the second and every succeeding son of his daughter Eleanor, married to earl Grosvenor.

The manuscript is written in a neat small hand, and is a marvellous specimen of orthography and calligraphy. The leaves measure three inches and one quarter, by two inches and one half. Each page is ruled with red marginal lines (single at the top, but double on the other three sides of the page) enclosing the written space of two inches and two tenths by one inch and eight tenths. The title-page is written in red and black ink, and is enclosed between two columns and an entablature, emblematic, perhaps, of the pillars of Faith and Hope on which the authoress so surely relied. It is dated 1636. The binding is of black leather, ornamented with double gilt lines parallel to the margin of the book, with single oblique lines at each corner. There are perforations for strings or thongs to keep it closed when not in use. The composition is characterized by singular boldness, considering the state of religious

controversy at the period when it was written. The Star Chamber and the High Court of Commission were in full operation, and strenuous efforts were being made, and that in high quarters, to reintroduce some of the Popish doctrines and ceremonies which had been put down at the Reformation. It was, therefore, courageous on the part of Bridget to venture to express in terms so explicit, her abjuration of transubstantiation, purgatory, invocation of saints and other practices which were at that time insinuating themselves into the public worship of the reformed church. The whole treatise is scriptural and orthodox, and breaths throughout a spirit of true christian faith, hope and humility; expressed in language testifying the strength of her convictions, yet free from the extremes of dogmatic pride and puritanical cant. That some of the bright rays of her confession may be reflected in the minds of those who read it, is the sincere hope of one who ventures to think that “Bridgets Belief” is worthy not merely of perusal but of imitation.

Be ready always to giue an awnser to euery man that asketh you a reason of the hope that is in you with meeknesse and reuerence.—*Old Bible*, 1590.

May 3, 1870.

P. M. GREY EGERTON.

## PEDIGREE OF GREY DE WILTON.

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Reginald Grey of Wilton and Ruthyn, = Maud, d. and h. of William lord Fitz-  
justice of Chester, sum. to Parl. 23d Hugh, by Hawys, d. and h. of Hugh  
E. i. ob. 2d E. 21. de Longchamp.

John lord Grey of Wilton, ob. 17th E. ii. = Anne, d. of William lord Ferrers of  
Groby.

Henry lord Grey of Wilton, ob. 16th = Anne, d. and h. of Ralph Rockley.  
E. iii.

Reginald lord Grey of Wilton, ob. 44th = Maud, d. and coh. of John Botetourt.  
E. iii.

Henry lord Grey of Wilton, ob. 19th = Elizabeth, d. of Richard lord Talbot.  
Ric. ii.

Richard lord Grey of Wilton, ob. 20th = Barbara, d. and coh. of Richard de la  
H. vi. Vache, K.G.

Reginald lord Grey of Wilton, ob. 11th = Tacina, d. of Owen Tudor, by Katherine,  
H. vii. relict of H. v.

John lord Grey of Wilton, ob. cir. 17th = Anne, d. of Edmund earl of Kent.  
H. vii.

Edmund lord Grey of Wilton, ob. 3d = Florence, coh. of sir Rafe Hastings.  
H. viii.

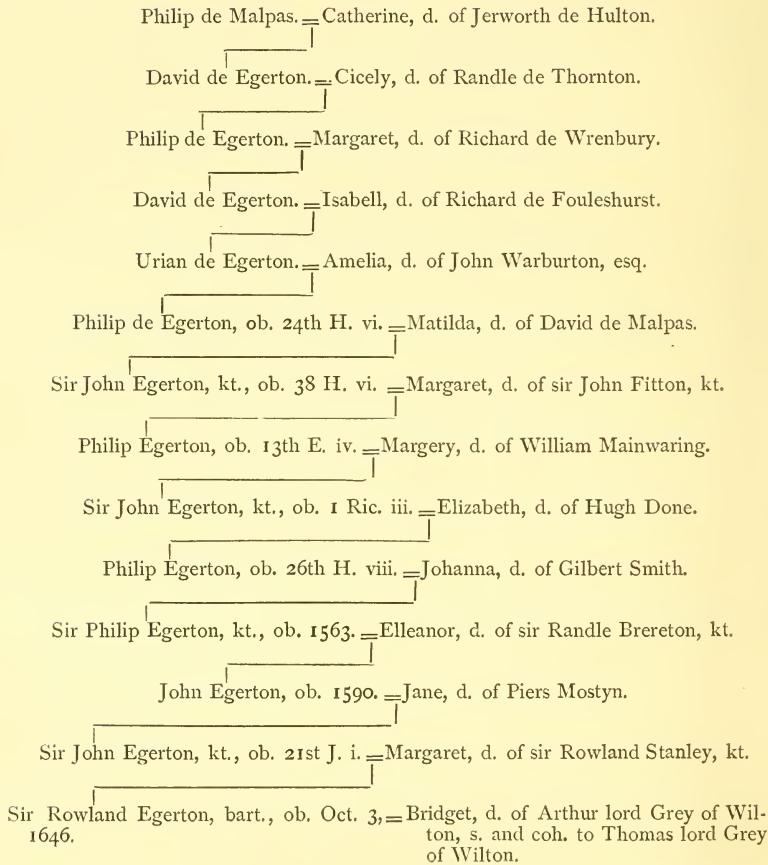
William lord Grey of Wilton, K.G., ob. = Mary, d. of Charles earl of Worcester.  
5th Eliz.

Arthur lord Grey of Wilton, K.G., ob. = Jane Sibylla, d. of sir Richard Morison.  
35th Eliz.

Thomas lord Grey of Wilton, ob. s.p. = Bridget, m. sir Rowland Egerton, bart.  
1614.

## PEDIGREE OF EGERTON.

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A

# FORME OF CONFESSION

BY THE

LADY BRIDGET EGERTON.

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I BELEEUE in god, whome I beleeeue to be an essence, spirituall, simple, infinite, most holy, absolutely subsisting in himselfe, & by himselfe ; not receiuing his being from any other. I beleeeue him to be a spirituall essence, because he is not any kind of bodie ; neither hath he the parts of the bodies of men, or other creatures ; but is, in nature, a spirit inuisible, not subject to any mans senses. I add also that he is a simple essence, because, his nature admits no manner of composition of matter, or forme, or parts. Furthermore he is infinite, & that diuers ways. Infinite in time, without any beginning, and without end : Infinite in place, because, he is euery where, and excluded no where : Lastly, he is most holy, of infinite wisdome, power, mercie, loue, goodnesse, & he alone is tearmed most holy, because, holinesse is of the very nature of god himselfe. I beleeeue that there is but one God onely, not many gods : as in the Prophet Isaiah chap : xlivi. verse xi.

I BELEEUE, that there are three distinct persons, subsisting in the godhead : the Father, the Sonne, and the holy-ghost : yet I beleeeue that these three persons, are but one and

B

the same God. The Father is god : The Sonne is god ; and the Holy-ghost is god ; yet, are there not three gods, but one god : for the father, the Sonne, and y<sup>e</sup> holy-ghost are three, (namely) in persons ; and againe, they three are one, not in person, but in nature. By nature, is meant a thing subsisting by it selfe ; that is common to many, as y<sup>e</sup> substance of man, consisting of body and soule, common to all men ; which we call the humanity of a man ; is the nature of a man. By person, is meant a thing, or essence, subsisting by it selfe ; not common to many, but incommunicable : and so, in the misterie of the Trinity, the divine nature, is the godhead it selfe ; simply and absolutely considered ; and a person, is y<sup>t</sup> which subsisteth in this godhead : as the Father, the sonne, and the Holy-ghost. I beleue also, that the father, which is the first person, in the holie trinity ; begat the person of y<sup>e</sup> sonne from all eternity : and that y<sup>e</sup> person of the holy-ghost, is proceeding, both from the father and the Sonne : yet so, as that the Father, is not in time before, either the sonne or the Holy-ghost : neither is one, greater than other ; but I beleue them to be, coequall, coessentiall, and consubstantiall ; three distinct persons, yet but one god ; all most wise, iust, mercifull, omnipotent, by one, and y<sup>e</sup> same wisdome, iustice, mercie, and power : and because, they have all one godhead, therefore they are not onely, one with another, but also, each in other ; the Father in the Sonne, & the sonne in the father, and the holy-ghost in them both : neither doe I beleue that these three are one god ; as though the father had one part, and the Sonne an other part, and the holy-ghost a third : because the infinite, & the most simple godhead, is not subject to composition, or division : but I beleue euery person, is whole god, subsisting not in a part, but in the whole godhead : & that the whole godhead, is communicated from the Father, to y<sup>e</sup> sonne ; and from both father and sonne, to the holy-ghost. Thus I beleue with my heart, and confesse with my mouth, the holy, and blessed Trinitie, of the persons, in the vnitie of y<sup>e</sup> godhead.

I BELEEUE, that this blessed trinity, did in the beginning create the heauens, and y<sup>e</sup> earth, with all creatures, and thinges conteined in them of nothing ; whether visible, or unuiseable. I beleeeue also, that the heauens, the earth, and all the host of them, were finished in six days : as is proued in Gen : ii. i.

I BELEEUE that god made man, of the dust of the earth, and breathed into him, the breath of life ; and the man was a liuing soule. Gen : ii. vii. consisting of soule, and body, created, and framed by gods owne hand, and made after y<sup>e</sup> image of god. Gen : i. xxvii. The image of god, is a conformity, of man unto god. Eph : iii. Put on y<sup>e</sup> new man ; which after god, is created, in righteousnesse, and holinesse. Now whether gods image, doeth further consist, in the substance of mans body, or soule, or in the faculties of both, y<sup>e</sup> scripture speaketh not. This image of god, hath two principall parts, first wisdome, secondly holinesse ; The first man which god created, upon the sixt day, was called Adam ; and vpon y<sup>e</sup> same daie, of a rib, (taken by god, out of Adam Gen : ii. xxii.) did god create, the woman, (who was called Euah) she was y<sup>e</sup> mother of all liuing. I beleeeue also, y<sup>t</sup> Adam was created, in his first creation, (before his fall) holy, pure, inocent, and of an excellent wisdome, knowledge, discretion, and vnderstanding, perfect in euery part, aboue any other creature, (the holy angells onely excepted) and besides, I beleeeue that god gaue unto him, a certaine power, strength & facultie, (which we call freewill) whereby he might, (if he would) haue kept gods commandement ; and so hauc preserued himselfe, in that blessed estate, of inocency, and holinesse, wherein he was created ; but he had no sooner receiued, this inestimable benefitt of inocency, and integrity, but he lost it, by transgressing gods commandement in eating of the forbidden fruite, of the tree, of knowledge, of good, & euill ; y<sup>e</sup> which the Lord had commanded him, he should not doe ; and that whensoeuer he did, he should die the death Gen : ii. xvii. But by the perswation, of Euah his

wife, (who was seduced by the diuell in the shape of a serpent) he did eat thereof; as Gen : iii. vi. and thereby purchased unto himselfe, and all his posteritie, death both temporull, & eternall, and so became a firebrand of hell, a vassell of Satan; thereby loosing his inocency, and integretie, with y<sup>e</sup> image of god, wherein he was created; of righteousnesse, and holinesse, both to himselfe and to all his posteritie for euer; for Adam sinned not, as a priuate person, but as a publique, in whome was represented all mankinde, who were in his loynes: and therefore sinned in him, and so were guilty of his sinne, as is proued by Abraham, Heb : vii. ix. x. where it is said, that Leui payed tythes in Abraham. Further I beleue y<sup>t</sup> from this transgression, ariseth another, namely originall sinne. Rom. v. xii. which is corruption engendered, in our first conception, whereby euery facultie of the soule, and bodie, is prone to euill. Psal. li. v. which yet is not a corruption of mans substance, but onely of faculties, otherwise, neither could mens soules be immortall, nor Christ take vpon him our nature. I beleue, that also from Adam, our mindes receiue ignorance, in the things concerning god; i. Cor : ii. xiiii. impotencie, whereby the minde it selfe, is vnable to vnderstand spirituall things, altho they be taught. Luke : xxiiii. xlvi. & i. Cor. iii. v. vanity in the mind, thinking falsehood trueth, and trueth falsehood Eph. iiiii. xvii. xviii. a naturall inclination, onely to conceiue, and deuise y<sup>e</sup> thing, which is euill. Gen : vi. v. The will receiues an impotencie; so that it cannot will, or lust after that, which is good, that is, which may please, or be acceptable to god. Phil : ii. xiiii. secondly an inward rebellion; whereby it vtterly abhorreth y<sup>t</sup> which is good, desiring and willing that onely, which is euill. That which the affections receiue, is a disorder, by which they eschew, that which is good, and pursue that which is euill. Gal : v. xxiiii. That which the body hath receiued, is a fitnesse to begin sinne, in transporting all obiects, and occasions of sinne, to the soule: and secondly, a fitnesse to execute sinne, so soone as y<sup>e</sup> heart hath begun it. Ro : vi. ix. and from this originall sinne, as from the fountaine, issueth

actuall sinne: which is either, inward or outward. Inward, actuall sinne, is of the minde, will and affections; when they are inclined, and carried contrary, to gods law. Psal. xiv. i. Outward actuall sinne, is that, to the committing whereof, y<sup>e</sup> members of the body, together with the faculties of the soule concurre. Actuall sinne is of omission or commission, in thought, word, or deed: as whensoeuer, we omitt anie good duety, which god hath commanded; or committed anything which he hath forbidden us. Now the punishment whereto we are lyable, for the committing of sinne, is threefold. The first in this life; and that diuers waies both in our bodies, and soules, as is proued Gen : iii. xvii. Math : ix. ii. Deu : xxviii xxviii. The second is the bodily death. Rom : vi. xxiii. The third is after this life, euen eternall destruction from gods presence, and his exceedinge glory. ii. Thes : i. ix. And I beleue, that all the whole generation of Adam, is liable to all this misery; because all haue sinned, & so are deprived of the glory of god. Rom : iii. xxiii. and againe; as by one man (which was Adam) sinne entered into y<sup>e</sup> world, and death by sinne, forasmuch as all men haue sinned. Rom : v. xii. Thus all mankind, being vtterly lost in themselues; and vtterly vnable to ransome, or deliuere themselues out of this cursed, damnable estate; wherein they were ingulfed.

I BELEEEUE with all the powers of my soule, that god the father, the first person in the blessed trinitie did of his owne free will, decree, certaine men vnto saluation, to the praise of the glory of his grace Eph : i. iiiii. v. vi. Now the foundation of this decree, is Christ Jesus, the second person in the blessed Trinity, called by his father, from all eternity, to performe the office of Mediatour; that in him, all those which should be saued, might be chosen; Hebrewes v. & v. and Isaiah xlvi. i. Now

I DOE BELEEEUE that Jesus Christ, is by nature, perfitt god; the second person in the trinity, begotten of the

father, from all eternity, and perfitt man of his mother, y<sup>e</sup> blessed virgin Mary. Math : i. xviii. who was conceiued in her miraculously by the holy ghost Luke. i. xxxv. and so was made man of his mother ; and was borne at due time, as other children are, and became a perfitt man, in all thinges (sinne onely excepted) Heb : ii. xvii. and thus I faithfully beleue, that in this one person Jesus Christ, was vntied the two natures, diuine, and humane: yet so, as I beleue, both the natures remaine still, with their propperties, and effects, without mixture, composition, or conuercion, distinct. John. x. xvii. xviii. and this was requisite, that the Mediatour, should be god for these foure reasons; first; in regard of the greatnessse of sinne, where with gods ma<sup>tie</sup> was infinitely offended: secondly; because of the fearefull power of death: thirdly; that he might vanquish the diuellis tiranny: fourthly; y<sup>t</sup> he might make his humane nature, both of plentifull merit, and also of sufficient efficacie, for the worke of mans redemption: & it was also as necessary, that Christ should be man. first; that god might be pacified, in that nature, wherein he was offended. secondly; that he might vndergoe y<sup>e</sup> punishment due to sinne, y<sup>e</sup> which the godhead could not: and lastly; y<sup>t</sup> he might be like vnto vs in all thinges, (sinne onely excepted) that he might be a mercifull, and a faithful, high Priest in thinges pertaining to god; to make reconcilliation, for the sinnes of the people. Heb : ii. xvii. xviii. And I belieue, that Christ being borne, was circumcised the eighth day; to the end, he might fullfill, all the righteousnesse of the law: and being thirty years of age, he was baptized, that he being publiquely, and solemnly inuested, into the office of mediatourschip; might take vpon him, the guilt of our sins. He was both circumcised, and baptized, that we might learne, first; that the whole efficacie of the sacraments, depend alone, and wholly vpon, him; secondly; to shew, that he is the knot, and bond of both couenants. I believe that Christs office is threefold; priestly, prophetical, and regall. Psal. cx. i. ii. iii. iiiii. Isaiah. xlvi. i. Christ's priesthood is an office of his, whereby he performeth all those things to god, whereby is obteined

eternall life for us. Heb. v. x. againe Heb. vii. xxiiii. xxv. His priesthood consisteth of two parts, satisfaction ; and intercession. Satisfaction is that, whereby Christ is a full propitiation to his father, for the elect. Rom. iii. xxiiii. xxv. Acts. xx. xxviii. ii. Cor: v. xix. satisfaction comprehendeth his passion, and fulfilling of y<sup>e</sup> law. His passion is the first part of satisfaction, by w<sup>ch</sup> he hath vndergone, the punishment of sinne, satisfied gods justice, & appeased his anger, for the sinnes of the faithfull. In his passion is comprehended all his sufferings : but especially those ; which went immediately before, and in his death : as his agony, in the garden, when his sweate was drops of blood, his being buffeted with fists, crowned with a crowne of sharpe thornes, bound to a pillar, and scourged, besides y<sup>e</sup> enduring, of all the basest reproaches, mockings, with all the contumelious speeches, that could be offered ; and lastly ; being condemned by Pilate, to die, although without any fault of his owne ; (as Pilate confessed) he humbled himselfe, and became obedient to death, euen the death of the crosse. And so I beleue, he was crucified and did offer himselfe vp, a sacrifice to god the father, vpon the alter of the crosse ; as a ransom for the sinnes of the Electe. Hebrewes. ix. xxvi. and this I beleue, to be the onely, propitiatory, satisfactory, and expiatory sacrifice, for the sinnes of the whole world ; and for mee, the chiefe of sinners. And I doe (with all the powers of my soule) beleue, that hereby, he did fully accomplish mans saluation. i. Tim: ii. vi. Neither do I acknowledge any other name given vnder heauen, whereby we must be saued, but onely his. And I beleue, that as he suffered, this cursed death for our sinnes ; and to free vs from eternall malediction ; so doe I beleue, that he hath fullfilled the whole law for vs, by which he satisfied gods justice. Rom. viii. ii. and whereby, I beleue, we are made righteous, in the sight of god, by the imputation of Christ's righteousness onely, as is proued ii. Cor. v. xxi. and therefore doe vtterly reiect my owne, or any mans meritt, in case of iustification before god : acknowledging, that all our righteousness, is but as filthie dung, if the Lord

should weigh it, in the balance of his iustice; vtterly vnable to iustifie vs in the sight of god. But I trust and beleue, to be saued onely, by the meritts, death, & bloudsheadinge of that immaculate lamb Christ Jesus, and so to be set free, and pardoned of all my sinnes whatsoeuer; acknowledging my merits, to be the mercies of god, in Christ; who is made vnto mee, righteousnesse, holinesse, sanctification, and redemption. i. Cor : i. xxx. I doe further beleue, and confesse, that Jesus Christ suffered death, vpon y<sup>e</sup> crosse for mee, & for all beleeuers; the which was necessary, y<sup>t</sup> he might thereby confirme to vs, the testament, or couenant of grace; promised for our sakes. Heb : ix. xv. xvi. xvii. I beleue also that he was buried by Joseph of Arimathea, the which was necessary, to ratifie, the certainetie of his death. I also doe beleue his descension into hell: because it is conteined in the Apostles creede; but because the scriptures doe not expresse how; or in what manner, I beleue it implicitly. Now the second part of Christ's priesthood, is his intercession, whereby I beleue, he is an aduocate, and intercessour to god the father, for all the elect. Rom. viii. xxxiiii. his intercession I beleue is directed immediately to god the father. i. John ii. i. if any man sinne, we haue an aduocate with y<sup>e</sup> father, euen Jesus Christ the righteous. Christ's propheticall office is that; whereby he immedately from his father, reuealeth his word, and all y<sup>e</sup> meanes of saluation, comprised in the same. John i. xviii. & viii. xxvi. Those thinges, w<sup>ch</sup> I heare of my Father, I speake to the world. The word was first reuealed, partly by visions, by dreames, by speech, by the instinct, and motion of the holy ghost. Heb. i. i. The like is done ordinarily, onely by the preaching of the word; where the holy Ghost, doeth inwardly illuminate, the vnderstanding. Luke xxiiii. xlv. for this cause, Christ is called y<sup>e</sup> Doctour, Lawgquier, and Counsellour of his church. Math. xxiiii. x. Be yee not called Doc-tours; for one is yo<sup>r</sup> Doctour Jesus Christ. and James iv. xii. There is one lawgquier, w<sup>ch</sup> is able to sauе, and to destroy. yea, he is the Apostle of our profession. Heb. iii. i. The angell of the

couenant. Malac : iii. i. and the mediatour of the new couenant. Heb : ix. xv. Christ's regall office is that, whereby he distributeth his gifts, and disposeth all things, for the benefit of his elect ; and whereby he ruleth, and gouerneth his Church. Psal : ii. & cx.

**I** BELEEUE also, the resurrection of Christ, that after his body had layne in the graue, part of three dayes, on the third day, he arose againe from the dead, by his diuine power, subdued death, and raised vp himselfe to eternall life. ii. Cor : xiii. iv. Math : xxviii. vi. The end of Christs resurrection was to shew, that his satisfaction by his passion, and death, was fully absolute: for one only sinne, would have detained the mediatour, vnder the dominion of death ; although he had fully satisfied for all the rest. i. Cor : xv. xvii. Rom : iii. xxv.

**I** ALSO stedfastly beleeeue, Christs ascention into heauen, which is a true, locall, and visible translation, of his humane nature from earth, into the highest heauen, of the blessed, by the vertue, and power of his diety. Acts. i. ix. Eph. iiiii. x. he ascended far aboue all the heauens. The end of his ascention was, that he might prepare a place for the faithfull, giue them y<sup>e</sup> holy Ghost, and eternall glory. John. xiiii. ii. And I beleeeue, (according to the scriptures) that he sits at the right hand of god y<sup>e</sup> father ; the which metaphorically signifieth, that Christ hath in the highest heauens actually, all glory, power, and dominion. Heb : i. iii. Psal. cx. ii. i. Cor : xv. xxv. Acts. vii. lv. And I beleeeue that Christ's body, although it be thus glorified, yet is still the same, of a solid substance, compased about, visible, palpable, and shall perpetually remaine in heauen, till y<sup>e</sup> day of iudgement, Luke 24, 39.

**I** DOE also beleeeue and confesse, that this Jesus Christ shall come, at the end of the world to iudgement ; in the same likenesse, that he was seen, to goe vp into heauen. Acts. i.

xi. and with the same body, to iudge both the quick, and the dead. Matth: xxv. xxxi. xxxii. ii. Cor: v. x. Reu: xx. xii. xiii. to reward euery one, according to their works, at which day I doe constantly beleue, all mankind shall rise againe in their bodies, by the omnipotent power of god, whereby he is able to subdue all thinges vnto himselfe. Then shall death, hell, and the graue yeeld vp their dead: and then shall the soules of the faithfull, and elect, be ioyned vnto their bodies inseperably; the which bodies, shall be y<sup>e</sup> very same, which they were before; onely, whereas they were corruptible, and mortall, then they shall be raised incorruptible; for in a moment, in the twincklinge of an eye, at the last trumpe, for y<sup>e</sup> trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible, must put on incorruption; and this mortall, must put on immortality; then shall they being thus reunited, be caught vp into heauen, and so shall remaine for euer with the Lord. i. Thess: iii. xvii. enioying such vnspeakable ioyes, as the eye hath not seene, the eare hath not heard, nor no heart can conceiue. Furthermore I doe beleue, that the soules of all gods elect, as soone as euer, they are departed from their bodies, doe goe presently to heauen, being conducted thither, by the holy angells of god as is proued, Luke xvi. by Lazarus, and not into limbo Patrum, or purgatory, or any other place whatsoeuer; and againe it is proued, by our Sauiour's owne wordes, unto the thiefe vpon the crosse, this day shalt thou be with mee in Paradice, and further he saith, where he is, there shall his seruants be also, and I hope none dare say, that Christ is in purgatory; and lastly, our Sauiours owne prayer proues it, John xvii. xxiv. where he prayes, Father I will that they also, whom thou hast giuen mee, be with mee, where I am: y<sup>t</sup> they may see my glorie, which thou hast giuen mee: so that grounding my beliefe in this point, (as in all others) vpon the holy scriptures, I doe vtterly reiect this errour, and false opinion of the papists herein; the which is but a fiction, of their owne braines and to inrich the Popes coffers: and no other purgatory doe I beleue, but onely

the precious bloud of Jesus Christ, which (as y<sup>e</sup> scripture assures mee) purgeth all sin. i. John i. vii. I beleue also, and confesse, that man is iustified (that is pronounced iust) before god, free from sin, and all punishment due for sinne, by a true, and liuely faith, in the bloud of Christ onely: and not by his owne workes, merits, righteousnesse, or deserts whatsoeuer: noe, nor by any inherent righteousness in himselfe; although the person be a beleeuere, and in the state of grace. And so much is proued Phil: iii. viii. ix. where the Apostle Paul in the beginninge of the chapter, hauinge rehearsed all the priuledges which he had by the Law, yea and his owne righteousness; that he had after his beleeuing the Gospel; reiecting them in case of iustification, accounting all but as dunge, that he may winne Christ; and may be found in him, not hauing his owne righteousness, w<sup>ch</sup> is of the Law but that which is, through the faith of Christ, the righteousness, which is of god by faith. And againe the same Apostle is bold to say, Rom. iiiij. ii. that if Abraham were iustified by works, then he had wherewith to glory; but not with god, for he saith afterwards, Rom. v. i. therefore being iustified by faith, we haue peace with god, through our Lord Jesus Christ: and therefore I renounce that opinion, which the Papists hold, in this point of iustification; as iniurious, and derogatory, to the onely meritorious satisfaction of our Lord Jesus Christ: and doe constantly beleue that we are iustified by faith onely, according to the scripture. But when I say, that faith onely iustifieth; I doe not meane a barren or dead faith, the which St. James saith cannot iustifie, chapter ii. xiii. but I speake of such a faith as bringeth forth good workes plentifully, and can noe more be seuered from it, then the sunne from his light, or the fire from its heate. The reasons why we should doe good workes, although they cannot sauе vs, are many: first; because god hath commanded vs so to doe, for we are his workmanship, created in Christ Jesus vnto good workes; w<sup>ch</sup> god hath before ordained, that we should walke in them. Eph: ii. x. Secondly; because Christ hath purchased vs, a peculiar people vnto himselfe, zealous

of good workes. Thirdly; to shew our mutuall loue and charitie, which we beare one to another. And fourthly; to make our calling, and election certaine to our selues. ii. Peter i. x. For these and other causes, must we doe good workes, and yet must we not trust, to be saued by them; for there is no other name giuen vnder heauen, whereby a man must be saued, but onely the name of Jesus Christ. Acts iiiii. xii.

**I** DOE constantly beleue, y<sup>t</sup> all the canonicall scriptures, which are the old, and new testament, are the infallible word of god: and that the holy spirit of god, was the enditour, and authour of them, as is proued, ii. Peter i. xx. xxi. For the prophecie came not in old time, by the will of man, but holy men of god, spake as they were moued by the holy Ghost. I also doe beleue, that y<sup>e</sup> scriptures doe containe all things, necessary to saluation: and y<sup>t</sup> it ought to be the onely rule of our faith, where vpon it ought to be grounded. For St. Paul saith, ii. Tim: iii. xvi. xvii. All scripture is giuen by inspiration of god; and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of god may be perfect, throughly furnished vnto all good workes. So that I see noe neede, nor place left, for the popish trash, of vnwritten verities, further then they shall agree with the scriptures.

**I** DOE further also beleue, that god y<sup>e</sup> father hath from euerlasting, and before all worlds, in his secret councell, and in his euerlasting purpose, and decree, elected, chosen, and predestinated in Christ Jesus, certaine of the lost sonnes of Adam ; to be members of his bodie, and heires with him, of his heauenlie kingdome which Christ hath purchased with his blood, i. Pet. i. and i. ii. iii. ivi. Rom: viii. xxvii. Titus i. i. ii. Eph. iii. xi. and y<sup>e</sup> rest of men, he leaues to themselues, and their owne corruption, in their naturall estate: and this is called predestination, which is a part of Gods decree, whereby he doeth in himselfe, and according to the councell of his owne will, ordaine

what shall become of euery man, concerning his euerlasting estate ; I say it is a part of his decree, because the councell, or decree of god, vniuersally taken, extends it selfe to all things, y<sup>t</sup> are : and predestination is gods decree, so far forth, as it concernes the reasonable creatures, especially men. Now those that the Lord hath predestinated, in Christ Jesus to euerlastinge saluation, them doth he call in his good time as Rom: viii. xxx. to the knowledge of his trueth, to faith, repentance, and all integritie, and holinesse, i. Pet: i. xv. and those whome he doeth call, them doth he iustifie, and whome he doth iustifie them will he glorifie. Romanes viii. xxx.

**I** BELEEUE also, and confesse, the holy catholique church. The catholique church hath two partes: the church triumphant in heauen, which are the saints glorified in heauen, and the church militant, dispersed ouer the face of the whole earth. The church militant I beleeeue is two fold ; visible, and inuisible ; the visible church is a mixt companie of men, professing the faith, assembled together, by the preaching of the word: It may well be called a mixt companie; because in it there be true beleeuers, and hypocrites ; elect, and reprobate ; good, and bad ; for the church is the Lords field, in the which the enimy sowes his tares ; and it is called a church of the better part, namely of the elect ; whereof it consisteth, though they be in number few: as for the vngodly, though they be in the church, yet are they no more true parts of it indeed ; then y<sup>e</sup> superfluous humours in the veines, are parts of the body. The other church, I call the inuisible church, not for that men are inuisible ; but because it doeth not alwaies appeare to the sight of the world ; but is known of god onely, who alone knoweth who are his, ii. Tim: ii. xix. Now touching the generall estate of this church militant, I beleeeue, that god giues his spirit vnto it, in such a measure that the gates of hell shall neuer preuaile against it. Yet neuerthelesse it remaines subiect to errorre, both in doctrine, and manners : for that which is true in euery member of the

church, is also true in the whole: but euery member of the church militant, is subiect to errour, both in doctrine and manuers: because men in this life, are but in part enlightened, and sanctified. Againe yt which befalls to one, or two particular churches, may likewise befall all the particular churches, vpon earth, all being in one, and the same condition. And we see it proued Reu: ii. iii. that the church of Ephesus failed, in forsaking her first loue: and the church of Galatia, was remoued to another gospell; from him that hath called them in y<sup>e</sup> grace of Christ. Gal: i. vi. and why may not the same thinges befall twenty, yea an hundred churches, which befell these twaine. Lastly experience sheweth this to be true, in that it is euident, yt generall councells haue erred. I know yt the Papists, in maintaininge yt doctrine, that the church cannot erre; doe alledge y<sup>e</sup> promise of Christ. John xvi. xiii. Howbeit when he is come, which is the spirit of trueth, he will leade you in all trueth: but it is answered, that the promise is directed to the Apostles, who with their apostolicall authority, had this priuiledge graunted them, that in their teachinge, and penning of the gospell, they should not erre: And therefore in the councell at Jerusalem, they conclude it thus: It seems good vnto vs, and to the holy Ghost. But say that the promise be further extended to all the church, yet must it be vnderstood with a limitation, that god will giue his spirit vnto y<sup>e</sup> members thereof to lead them into all trueth so far forth as shall be needfull for their saluation, Acts xx. xx. xxvii. But notwithstanding this supposed possibility of errour, I beleue, that god hath in all times heretofore and euer will preserue some part or parts of his catholique church so that they shall not erre totally, but that his trueth shall be preserued in them so far as is necessary vnto saluation; but I dare not say that this is peculiar or tied to any particular church as France, England, no nor Italie neither, although y<sup>e</sup> Popes holinesse doe there reside who pretends to haue the holy Ghost pinned to his sleeve and that when he sitts in his chaire he cannot erre. But I haue no such article in my

creede, but doe beleue, that any particular church may erre, and further that y<sup>e</sup> true church is not alwaies conspicuous to mans eye, so that one may say loe here or loe there, but is many times driuen into a narrow corner yea into the wildernesse as Reuel: xii. vi. But y<sup>e</sup> Lord knowes who are his and he will euer preserue his church and haue his Church to the worlds end. Further I belieue, that Christ alone is the head of the catholique church and y<sup>t</sup> he neither hath nor can haue any creature in heauen or earth to be fellow herein, Eph: i. xxii. Coll. ii. xix. for the church is his body and none but he can performe the duety of a head vnto it, the which consists in two thinges, the first is to gourne the church by such power and authority whereby he can and doeth prescribe lawes propperly binding y<sup>e</sup> consciences of all his members; the second is by grace to quicken and to put spirituall life into them so as they shall be able to say they liue not but Christ in them. As for the supremacie of the Sea of Rome whereby the Pope will needs stand ministeriall head to the catholique church, it is a Satanicall forgery, for the headship (as I may tearme it) of Christ is of y<sup>t</sup> nature that it can admit no deputy whether we respect the commaunding or the quickninge power of Christ before named. Nay Christ needs no Vicar or deputy for he is all-sufficient in himselfe and alwaies present with his church as himselfe testifieth. Where two or three are gathered in my name there am I in the midest of them. And whereas all commissions cease in y<sup>e</sup> presence of him that giues y<sup>e</sup> commission. It is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the church as it is for a subiect to keepe himselfe in Commission in the presence of the King. I further beleue that there is noe saluation out of the church and that therefore euery one which will be sauod must become and a citizen of y<sup>e</sup> catholique and apostolique church, and such as remaine for euer out of the same perish eternally. Reu: xxii. xiii. xv. and i. John ii. xix. And the Arke out of which all perished figured the church out of which all are condemned and

for this cause. St. Luke saith that the lord added to the church from day to day such as should be saued. Acts ii. xlviij. And the reason is plaine for w<sup>th</sup>out Christ there is no saluation, but out of the church militant there is no Christ nor faith in Christ and therefore noe saluation. Againe forth of the militant church there are no meanes of saluation, no preaching of the word, no inuocation of gods name, noe sacraments, and therefore no saluation. I beleue also that the church which here we beleue is onely one as Christ himselfe also speaketh. My Doue is alone and my vndefiled is the onely daughter of her mother. Cant. vi. ix. And as there is onely one god and one Redeemer, one faith, one baptisme and one way of saluation by Christ onely, soe there is but one church alone. The largenesse of y<sup>e</sup> church is noted in the word catholique w<sup>ch</sup> is vniuersall and it is so called for three reasons. First it is generall, or vniuersall in respect of time because the church hath had a being in all times and ages euer since y<sup>e</sup> giuinge of the promise to our first parents in Paradise, Gen: iii. xv. Secondly it is generall in respect of y<sup>e</sup> persons of men, for it consists of all sortes and degrees of men high and low rich and poore learned and vnlearned. Math. xiii. xlviij. Thirdly it is catholique or vniuersall in respect of place because it hath beene gathered from all parts of the earth specially now in the time of the new testament when our Sauiour saith that the gospell shall be preached in all the world. Math: xxviii. xix. and St John Reuel: vii. ix. I beheld and loe a greate multitude w<sup>ch</sup> noe man could number of all nations and kindreds and people and tongues stood before the throne and before the lambe. The outward meanes and workes whereby a true church may be discerned and knowne are first, the preaching of the word of god, secondly, the sacraments sincerely ministred, and thirdly, due execution of discipline according to the word. Yet if the last be wanting so be it there be the preaching of the word with obedience in the people and the dew administration of the sacraments, there is for substance a true church of god for it is the banner of Christ displayed vnder which all that warre against

y<sup>e</sup> flesh, the diuell and the world must range themselves as the Lord saith by the prophet Isaiah ; I will lift vp my hand to the Gentiles and set vp my standard vnto the people and they shall bring their sonnes in their armes and their daughters shall be carried vpon their shoulders. Isaiah xl ix. xxii.

I BELEEUE and confesse that Jesus Christ hath left not onely the holy scriptures to instruct and teach his church but also sacraments in number two which are appendants to the same (to witt) Baptisme and the Lords Supper the which are as seales of his grace to his church to confirme it in his trueth and as conduits of his mercy to conuey his grace and goodnesse to it also. A sacrament is that whereby Christ and his sauing graces are by externall signes signified exhibited and sealed to a christian man. Rom: iii. xi. He receiued the signe of circumcision as the seale of righteousnesse which he had when he was vncircumcised and againe Gen: xvii. ii. x. xi. God alone is y<sup>e</sup> authour of a sacrament for y<sup>e</sup> signe cannot confirme any thing at all but by the consent and promise of him at whose hands the benefitt promised must be receiued. Therefore god it is alone which appointed signes of grace in whose power alone it is to bestow grace. The parts of a sacrament are the signe and the thinge signified by the sacrament : the signe is that which is outward sensible and representatiue, the thinge signified in the sacrament is Christ and his graces which concerne our saluation, and therefore it may well be gathered and proued by the nature of a sacrament that the outward signe in the thinge signifying cannot be that which is thereby signified, because they are two distinct things and that it would then cease to be a sacrament the which doeth consist of two thinges the one part subiect to sense and visible, the other not to be apprehended by sense but altogether spirituall. The first sacrament which is baptisme is that whereby christians are initiated and admitted into y<sup>e</sup> church of god as is proued i. Cor. xii. xiii.

**I**N BAPTISME I beleue such as are within the couenant are washed with water in the name of the Father, the Sonne and the holy Ghost, that being thus ingraffed into Christ they may haue perpetuall fellowship with him Math. xxviii. xix. Mark xvi. xvi. The element of water whereby the vncleanesse of y<sup>e</sup> body is purified by a most conuenient proportion shaddoweth out the blood of Christ which as St John saith, i. John i. vii. cleanseth vs from all sinne. Now in baptisme the putting into or sprinkling of the water doth ratifie the sheading of the blood of Christ for the remission of all our sinnes and the imputation of his righteousnesse, Acts xxii. xvi. and i. Cor: vi. xi. Secondly the mortification of sinne by the power of Christs death. Rom: vi. iii. The continuance in the water noteth the buriall of sinne, namely a continuall increase of mortification by the power both of Christ his death and buriall. Rom: vi. iii. The comming out of the water doeth confirme our spirituall viuification to newnesse of life in all holinesse and righteousnesse y<sup>e</sup> which we attaine vnto by the power of Christs resurrection. Rom: vi. iii.

**I** BELEEEUE the lords supper is a sacrament wherewithin the signes of bread and wine such as are ingraffed into Christ are in him dayly nourished in a spirituall manner to eternall life. i. Cor: xxiii. xxiiii. xxv. The elements of bread and wine are signes and seals of the body and blood of Jesus Christ, the wine doeth represent vnto vs the blood of Jesus Christ which was shed for vs, and the bread doeth signifie vnto vs also the body of Christ which was giuen for vs and as many as doe receiue the sacrament in true faith in remembrance of the death and passion of Jesus Christ doe eate and drinke Jesus Christ spirituallly to their eternall saluation. John vi. liiii. And therefore St Paul calles it the communion of y<sup>e</sup> body and blood of Christ. i. Cor: x. xvi. And I beleue verily that whosoeuer receives it worthily is thereby made partaker of Christ with all the benefitts of his passion and that thereby he dwelleth in Christ and Christ in him as it is in St Johns gospell chap: vi. lvi.

but spiritually all this is to be vnderstood as in John vi. lxiii. And I doe constantly beleue that in this sacrament neither the bread nor the wine neither before nor after the wordes of consecration are changed, altered, or transubstantiated into the reall essentiall or materiall body of Christ, but remaine still in nature and substance that they were before and therefore St Paul feareth not to call it bread many times in his i. Epistle to the Cor: xi. xxv. xxvi. And our Sauiour himselfe when he did institute it bad them to doe it in remembrance of him and what neede we to be put in remembrance of that which is present before vs. Besides, the bread is the communion of the body of Christ, therefore not his very body and by this meanes the body of Christ should not onely be made of the substance of the virgin Maries, but also of the Bakers bread, and finally this opinion of ye Papists doeth quite ouerthrow ye sacramentall vnion, namely, ye proportion which is betwixt the signe and ye thing signified and therefore doe I vtterly reiect this popish dreame and doe beleue herein as aforesaid.

I DOE likewise constantly beleue that as Jesus Christ is the vndoubted Sauiour of the world, so is he our onely Mediatour, Aduocate, and Intercessor to god the father, and none but he alone who is ascended into ye heauens, sitteth on the right hand of god and maketh intercession for vs as St John sayth i. Epistle ii. i. If any man sinne we haue an aduocate with the Father, euen Jesus Christ the righteous and he is the propitiation for our sinnes, and Tim: ii. v. There is one god and one Mediatour betweene god and man, euen the man Christ Jesus. And as I beleue that Jesus Christ is our onely Mediatour and Aduocate, so doe I beleue yt ye blessed Trinity and Christ as he is god and man, are onely to be called vpon, inuocated, and pray'd vnto, and neither saint nor Angell, Patriarke nor father, martyr nor confessour, Peter nor Paul, nor any other creature how excellent so euer they be in the eyes of the world, because it is a diuine honour peculiar to god alone, and therefore god

hath commanded vs to call vpon him in the day of trouble and he will deliuer vs and we shall glorifie him. Againe he onelie knowes y<sup>e</sup> heart and no other creature ii. Chron: vi. xxx. And therefore in vaine it is to pray vnto them, for because he heares the praier therefore to him shall all flesh come. And lastly, S<sup>t</sup> Paul saith, Romanes x. xiiii., how shall they call vpon him in whom they haue not beleeued. Then as it is not lawfull to beleeeue in any sauе god alone, so is it not lawfull to pray to any other sauе god alone in y<sup>e</sup> mediation of Jesus Christ, by whome we haue accesse vnto the throne of grace, with assurance of being heard. Hebrews vii. xxv. John xiiii. xiii. xiiii.

**I** CONFESSE and acknowledge the communion of saints y<sup>t</sup> there is a spirituall fellowship and society of all the members of Christ, being the faithfull seruants and children of god, and withall I beleeeue that I am partaker of the same with the rest. This communion hath two parts; Fellowship of y<sup>e</sup> members with the head, and of the members with themselves. The communion of y<sup>e</sup> members with their head is not outward, but altogether spirituall. The church receiuers of Christs foure most worthy benifitts by this communion. The first y<sup>t</sup> Christ our Mediatour, god and man hath truely giuen himselfe to vs and is become our lot and portion, and withall god the Father and the holy spirit in him as Dauid saith, Psal. xv. v. The second is y<sup>e</sup> right of adoption wherein all the faithfull, whether in heauen or earth, are actually made the children of god. The third benifitt is a title and right to the righteousnessesse of Christ in his sufferings and fulfilling of y<sup>e</sup> Law. The fourth benifitt is a right to the kingdome of heauen. Now the things which Christ receiueth of vs are two, our sinnes with the punishment thereof made his by application or imputation, ii. Cor: v. xxi. And our afflictions with all y<sup>e</sup> miseries of this life w<sup>ch</sup> he accounts as his owne, Acts ix. iii. And this communion betwixt Christ and us is expressed in the scriptures by that blessed and heauenly bargaine in which there is mutuall exchange betweene Christ and vs.

He imparts vnto vs, milke and wine without siluer or money to refresh vs, and gold tried in the fire y<sup>t</sup> we may become rich, and white rayment that we may be cloathed, and eye salue to anoint our eyes that we may see. And we for our parts returne him nothing but blindnesse and pouerty and the loathsome burden of our filthy sinnes. Isaiah lv. i. ii. iii. The second part of the communion is y<sup>t</sup> which the S<sup>ts</sup> haue one with another, and it is either of the liuinge with the liuinge, or of the liuinge with the dead. Now the communion of the liuinge is three fold. First there is communion in affection, which is that whereby all the seruants of god are alike affected to god, to Christ, to their owne sinnes, and to each other. They are of one heart alike disposed though they be not acquainted nor haue any externall fellowship in the flesh, and therefore St Peter saith, Acts iiiii. xxxii. The multitude of them that beleued were of one heart and of one soule. And from hence that all y<sup>e</sup> children or god are of one heart, it proceedes y<sup>t</sup> they beare one anothers burdens. Gal: vi. ii. As when one member is grieued all are grieued: when one reioyceth all reioyceth: As in the body when one member suffereth all suffer. Secondly in y<sup>e</sup> gifts of Gods spirit as loue, hope, feare, and this is shewed when one man doeth employ the graces of god bestowed vpon him for y<sup>e</sup> good and saluation of another. The third thing is in y<sup>e</sup> vse of temporall riches to doe good with them and impart them to the relieve of other our fellow members within y<sup>e</sup> compasse of our callinges, and to our abilitie, as St Paul saith, Gal: vi. x. Yea and sometimes beyond our abilitie, ii. Cor: viii. iii. St Paul saith doe good vnto all especially to them which are of y<sup>e</sup> household of faith, Gal: vi. x. The communion of the liuing with the dead stands in two things: the one is y<sup>t</sup> y<sup>e</sup> saints departed in y<sup>e</sup> church triumphant doe in generall pray for y<sup>e</sup> church militant vpon earth, desiring the finall deliuernace of all their fellow members from all their miseries, as appeareth by y<sup>t</sup> in y<sup>e</sup> Reuel: vi. x. The second is y<sup>t</sup> y<sup>e</sup> godly on earth doe in heart and affection conuerse w<sup>th</sup> them in heauen, desiring to be dissolued

and to be with Christ. Now whereas y<sup>e</sup> Papists doe further inlarge this communion, auouching y<sup>t</sup> y<sup>e</sup> saints in heauen doe make intercession to Christ for vs and impart their merits vnto vs, and y<sup>t</sup> we againe are for y<sup>t</sup> cause to inuocate them and to doe vnto them a kind of religious worship. We dissent from them, being resolued yt these things are but inuentions of mans braine, wanting warrant of y<sup>e</sup> word.

**I** BELEEEUE and confesse also y<sup>e</sup> forgiuenesse of sinnes, which is a blessing of god vpon his church, procured by the death and passion of Jesus Christ. Heb. ix. xxvi. whereby god esteemes of sinne as noe sinne or as not committed, as is proued i. John i. viii. and i. Pet: i. xxiii. xix. And I doe not onely beleeeue y<sup>t</sup> god doeth giue pardon of sinn to his church and people (for y<sup>t</sup> y<sup>e</sup> very deuills beleeeue) but withall I beleeeue y<sup>e</sup> forgiuenesse of my owne particular sins.

**I** BELEEEUE also the resurrection of the body of the w<sup>ch</sup> I haue spoken before onely I conclude it thus, that w<sup>th</sup> holy Iob, Iob: xix. xxv. xxvi. xxvii. I beleeeue my Redeemer liueth and he shall stand y<sup>e</sup> last on y<sup>e</sup> earth, and although wormes doe destroy and eate this body of mine yet I shall see God in my flesh, whome I myselfe shall see and my eyes shall behold and noe other for mee. Neuerthelesse y<sup>e</sup> bodies shall be altered in quality, beinge made incorruptible and filled with glorie.

**I** BELEEEUE y<sup>e</sup> life euerlasting, which is that blessed and most happie estate in which all the elect shall reigne w<sup>th</sup> Christ their head in y<sup>e</sup> heauens after this life and after y<sup>e</sup> day of iudgement for euer and euer. And it consisteth in an immediate coniunction and communion w<sup>th</sup> god himselfe: as Christ in his solemne prayer to his Father a little before his death, signifieth John xvii. xi. I pray not for these alone but for them also w<sup>ch</sup> shall beleeeue in mee through thy word y<sup>t</sup> they all may be one as thou O Father art in mee and I in thee euen that they may

be one also in vs. For this communion shall be first of all w<sup>th</sup> Christ as he is man and by reason y<sup>t</sup> y<sup>e</sup> manhood of Christ is personally vnited to y<sup>e</sup> godhead of the Sonne, it shall also be with Christ as he is god, and so consequently w<sup>th</sup> y<sup>e</sup> Father and y<sup>e</sup> holy Ghost. And I do beleue in particular euerlasting life to mee, and I doe constantly beleue y<sup>t</sup> my soule so soone as euer it departeth out of my body shall be carried by y<sup>e</sup> ministery of the holy angells of god into the kingdome of heauen. This is my faith, this is my hope and trust y<sup>e</sup> which I haue learned and beene taught out of the word of god. And now good Lord y<sup>t</sup> hast begun this good worke in mee, finish it I beseech thee and strengthen mee y<sup>t</sup> I may perseuere therein to the end and in the end, through Jesus Christ my onely Lord and Sauiour. AMEN.



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TO A

FORME OF CONFESSION, BY LADY BRIDGET EGERTON,

A.D. 1636.

VOL. LXXXIII; PART II.

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